

M 1141

Thursday, February 16, 1967

Boston

Mr. Nyland: Couldn't be better. The plane, changed its schedule, without asking me. Now that's good enough isn't it? But it does explain it. And also it changes schedule going home, so, we have to hurry? Maybe? () Taylor?

Q: Yes.

Mr. Nyland: Ah! There you are, hello Taylor. I got your letter, Taylor.

Q: What's that?

Mr. Nyland: I got your letter.

Q: Good.

Mr. Nyland: And I got Gail's letter a week or so ago. Never answered you, did I?

Q: No, I really didn't expect any.

Mr. Nyland: Not that you know of. I answered you in my head several times, darling. So I'm glad you're here. Now do we start.

Q: We've already been running.

Mr. Nyland: Oh no, go on, all of this is on the tape?

Q: Almost every word you said is on my tape.

Mr. Nyland: Ya, but you see John is much nicer, he only starts when he knows we are going to talk business.

Q: Well remember last time I waited for the word and I didn't get it until it was too late.

Mr. Nyland: I know. You beat me to it, all right, we can always cut it off.

Q: *can always cut it off but it's hard to put it on when you don't have it.*
~~We can always cut it off but it's hard to put it on when you don't have it.~~

Mr. Nyland: Well, it all depends, sometimes it's much better to have it

off. Four weeks. Sorry about last week. I think it would have been all right if I had made it, but I didn't know. And because of the trip to the coast and then coming back and finding tapes of New York in addition to the tapes I get from the other places, I've been a little busy. I thought I would have gotten the tape from your group here on Tuesday which every once in a while, as you know, happens.

Q: We didn't make one.

Mr. Nyland: Oh you didn't. Oh, that is why. Ah! Well, anyhow then I wouldn't have been able to listen to it. Was there no discussion?

Q: No one wanted to discuss.

Mr. Nyland: Oh. What did you do, play a tape?

Q: Yes.

Mr. Nyland: Well maybe just as well--sometimes. On the other hand I think that whenever you do have a tape from New York it might lead to some discussion. It could, you know. Certain subjects that are brought up that you might talk a little bit more about--well, anyhow. And some of the other tapes of Boston I didn't listen to. Some of them I did, not all, so you have to fill me in--where are you now at the present time of your level, the stage of your development as a group, as a whole, and of course, each individually.

Q: You wish to know.

Mr. Nyland: But that is the question you have to ask yourself, Ed, I think everytime you have to ask that, because you have to find out, is it worthwhile? Why do you want to work or even get together or have a meeting, or talk about it, or what is it that motivates one. How will you ever face yourself if you come to a conclusion that you are spending your time a little uselessly.

Q: What if one feels no doubt on that?

Mr. Nyland: There may be no doubt, but then you have to show it. If

you're not going to show it in your manifestations, physically if it doesn't show in the level of your being, if it doesn't show that you're actually making improvements in the sense of better control, more insight, more realization of mechanicality of your own, more understanding of people with whom you have to work, less flying off the handle, being able to say the right kind of a word at the proper time. And to know when you shouldn't be lazy when you have to do things--all of that has to be a result of Work, and every once in a while you have to consider this, because it's not a question of just living in life. We're interested in a different kind of an aspect of it.

Who's hand is up?

Q: Mine. --How does one know that one is not being smug if one may look favorably at some surrounding results?

Mr. Nyland: In all conditions consider yourself smug. Start out with that. Smugness is a form of sleep. Whenever you allow yourself to consider this and that and the other you don't Work then really, you are too smug about it.

Q: I think I've meant something else. I mean one has to know, you said, how one is in relation to others and so forth, and if one finds some favorable indications in looking at these things, how does one know that one isn't being smug instead of being honest. How can one tell.

Mr. Nyland: What are you looking at?

Q: At the results, at what appear to be results which one isn't sure of.

Mr. Nyland: One isn't interested in the results.

Q: The kind of results that you were just talking about.

Mr. Nyland: The result is that you manifest but you are awake to it. You'll only see them in the proper light when you're awake. And when you are awake, really you know that that what is right is becoming to you and what isn't is not, and then, it will give you motivation to want to work more. One doesn't

consider results because if you start to consider results you start to work for them. One only works for the state of being awake. Nobody can describe the condition of consciousness. One has the idea that that what I am is unconscious. That will give me enough motivation to wish for something that may be conscious, but it's utterly impossible to describe what it is to be conscious. All I try to describe is what it is when I'm unconscious, and the more I can describe that in the real true sense of the word, the more chance there is for me to find out what it is to be conscious. As a matter of fact the true description of unconscious is conscious. A true description. And I only get that by observing, by being awake to myself. In that state I'm conscious of my unconscious behavior. But I never will look at that what I have already achieved--there is no question about knowing by experience if one is awake or not. When one is awake one is in a light, in a state of lightness, in a state of being enlightened, in which one sees things. One see things that you otherwise don't see. There's a difference between light and being in the dark, and there need never be a question. There can be a question about twilight. And that I sometimes may like to be a little more awake or more conscious, that's a matter of perhaps increasing an effort, or sometimes it is a matter of patience. But there need not be any difficulty about the consideration, am I smug or not. The question is, am I asleep? If I am, can I wake up? If I consider my state the way it is, it's the only judgement, I have no other. I will look at life and I'll be interested in this and that and the other. Everytime I should consider, am I engaged in something that is helpful to me, or not, and if it is helpful, for what--what is the aim? If the aim is self-improvement on earth, it's a good enough aim, but I don't have to consider that will get me to heaven.

For ordinary life I have to do many things in order to get along, and for that reason I say it's good for this earth. When one talks about evolution,

it's a different (). I want to talk about that what is good for me, to be able to leave earth, not to be identified with it, to have that kind of a freedom, and then on that kind of a judgement everything that will help me to become more free will of course be good from the standpoint of an evolutionary attempt. But from the standpoint of ordinary life, I don't know, because I'm much and much dependent on the way I have been brought up, and what () consider good and what is not good, for ordinary life of course it's no measure whatsoever, it changes with the moon, it changes with the place where I was born, it changes with the people who surround me, it changes with time. When I grow up then certain things are a little bit less or more acceptable to me or not--of course I have an ordinary conscience in ordinary life, and that is more or less sharpened, and usually it gets clever. But it has nothing to do with this question of smug or not. I assume I am asleep. Until I prove to myself that I'm awake. It's not the other way around. I know I'm unconscious, there's no doubt about it, that's the condition on earth. If I want to be conscious, I have to make an effort. And I know if I make that effort by trying to be awake, I know how difficult it is, and this is what I meant--you have to consider this every ^{time} (1) once a week, maybe once a day, I don't know how often--it depends entirely on how much you are interested in wanting to work and to the extent that you feel that work is a necessity or something that you feel that belongs to you, it not only is a need, but it is actually a fulfillment of something in you that has to be fulfilled as a responsibility for your self. We are talking all the time about inner life. We're never really talking about outer appearances in ordinary affairs. They are useful because they--they will furnish you, you might say, the foundation or the root, the root system of that what could become spiritual life. And why one emphasizes the necessity of the development of spiritual life on earth simply means that there is a point in

which I realize that that what I am on earth is not enough. If I don't come to that point, then I'm smug and I'm asleep, and I prefer to be asleep. But if there is in me some kind of a desire or a knowledge that it is not right as yet and that there ought to be something that ought to be attainable and that I want to work for because it seems desirable, I know that the state in which I am is not satisfactory. And then I will try to do this or that or the other, whatever happens to come, and if it is necessary to go in the direction of objectivity, I will make that kind of an attempt. When I make such attempts it becomes known. It appears in me in my manifestation. I live with it--it comes out in a variety of different ways in myself. I never can be smug in that sense when I'm really spirited by something that is of course not of this earth; exactly because it is not of this earth it can be noticed--it comes out through your eyes if you wish, it is in the way you move, the way you consider things, give it thought, the way you are towards other people, the way you use your voice, the way you are sorry when you lost--have lost yourself. All these things will have to come, gradually for those people who claim that they work, and that the reason that they work is that that what they are is not becoming to a man. If one doesn't have that kind of an idea, that kind of a problem, that kind of a wish to improve oneself in the right direction, of course one is not serious even about work. But you probably wouldn't be serious about anything, after all, unless it might give you a little different position in life, or perhaps may make you earn a little more money or give you some kind of a pride. Work for yourself is a development of something that is in you and it starts to grow and gradually will take the upper hand. And then can be a guide for you. A guide as if at times when you pray that it is God who comes with you and takes you by the hand and comes in you, as it were, and guides you then from inside out. This little I starts to develop as something that

is of a different kind of a quality. And a person who has an I, he must even create around him a certain atmosphere. Well, this is all the ^{question} (/). Now you see, how are you as a group? And how often do you remind each other, by your own way of how you are, that something is alive in you. Stars in your eyes, sometimes sun in your eyes, light, light of yourself, ability to move, lighter density, more freedom, less encumbered by all the different manifestations of your own, with which you are identified. These are the fights, of course-- this is the struggle. It's how to find it, and the way to struggle is the introduction of what is really the elixir of life that is your objectivity.

Now, what questions are there--because you must have lots of them. Yes, Gail.

Q: As I told you in my letter, I feel that I have this thing that you were just talking about, of knowing that my state is not becoming and feeling it with great impact many times, and yet there's an emotional quality lacking that gives me the desire to overcome this.

Mr. Nyland: You think at times there is a desire?

Q: That's not strong--I feel very strongly

Mr. Nyland: That you ought to

Q: No, not that I ought to, but that my life is not becoming.

Mr. Nyland: That it is necessary. And therefore the next step would be perhaps that you ought to, aside from the fact that you don't do it, you have a feeling that it would be nice if you could. In that sense, that you ought to.

Q: No.

Mr. Nyland: You don't feel that it is necessary when you don't consider it becoming to you--then the question is, is it really what is becoming? Because if that has no meaning of something that is outside of you, toward which you want to strive, then you shouldn't use it.

Q: It's not really I think-I've been through that--that I ought to, and now it like I can't do anything about it.

Mr. Nyland: No--that may be, it may be that it's difficult to do anything. Still, I can have a desire that I ought to, or rather if I could, I would. You know, I may be handicapped, I still may have a wish to walk. And I also could describe how the desire would be foregone if I could walk. But I'm handicapped with a club foot so I cannot walk. The question is then, how much can I do at the present and with the little bit of a desire that I have, based on the realization that if it were possible I could change myself. You see, there may be very small amount, but at certain times in certain conditions, for a certain state I am, or in relation to certain things that are still within my means and are desirable, I can probably find something, where I could become positive, and then follow up on the direction of, let's say, becoming. This you have to find and it may be very small, but I think even a very small thing is sufficient to become positive. Sometimes it may be in two or three words that you say in a certain way. Sometimes it may be in the way you look at a cat or a dog. Sometimes it may be that when you think about your children and the possibility for them to grow up, that something in you is born of, how ^{be} could it/possible in the proper attitude on your part to be a good mother for them. These are positive statements to oneself. You see, I do something with whatever I have, instead of looking at what I have not at the present time. Instead of sitting in the corner and suffering because I don't have that, I use whatever it is that I have, small as it may be, in order to have part of me become conscious and also sufficiently positive, to put myself in a certain direction. There are many different gradations in this and many times I stare myself blind, on that what I really ought to be able to do or the way I see it, how I could be and how happy or wonderful it would be if. And it is much too

big. I wish for something which is perfectly legitimate, but it is an aim that is so far away and I don't have the patience and moreover I don't have the energy. I think that's where I often make a mistake, because then I get lost in that kind of a feeling, and being thwarted, I really am much more disappointed than if I didn't think about it. I would simply reduce it, reduce it to an ordinary level of existence in an acceptance of myself--that is, that way I am in this way with these kind of high faluttin' thoughts and perfectly marvelous wishes, which I really could put to practice if I only had the energy or sometimes I would say if God only would help me. But you see, he doesn't, and the conditions don't change, and the acceptance of the conditions simply are the way they are--I at the same time happen to be the way I am with a very little ability to do a few things, and all the rest for me has to remain a holy wish. Commonsense simply means that I try to see what there is that I can do and never mind what I cannot do. You say, I have a body. I make statements like "I'm healthy, I can breathe, today is another day, I have a few friends, I have a household". You say, "I have many difficulties, but I have a chance of overcoming them. I have a belief in the possibility of growth of myself, if I only apply certain fundamental principles. I have a house, I have a family to maintain, I have an intellect, I'm not that poor, I have difficulties which for me could have a meaning, I could write up many things about myself, that I have certain things that to compare it with others that others don't have and not that that in itself will help me, because I will say what difference does it make--someone else is rich, I am poor--the fact that I see someone else has not what I have does not help me. It's quite right. But out of this totality of considerations of that what one has--sometimes it's called a blessing of a certain kind--that then I select something regarding Work, for myself, in conditions that are very simple, for which I also

have at least a little bit of a wish to try it. You remember sometimes I say how a Mohammedan lives regarding Mecca. How their aim is, of course, Islamic, going to Mecca, and coming back with a little fez, and being called a Hagi, and being venerated and honored in their village, of course. It is an aim that many have and for which many people study and also collect enough money in order finally to make this trip. But there are thousands and thousands for whom it will remain a hold wish. And they think about it and gradually start to realize it cannot be done. And as a substitute they take something like a daily prayer and instead of going to Mecca, at 6 o'clock they take the time off, and they turn their face towards Mecca, hoping that somehow or other that kind of a wish to be there will influence them at the present time. Many people are bound by the surroundings in which they live--they cannot help it. Sometimes they can help, maybe at times they could have helped it; perhaps if they had known better they could have changed it. But you see, that's neither here nor there. One is in a certain situation without any blame on anyone or circumstances the way they are, or even that I want to accept that God sent it to me in order for me to suffer through it. It doesn't matter at all. I am in this place and I now can see how I possibly can get out of it. I cannot immediately change the conditions or the surroundings, but I can place the accent of myself differently. So that from the standpoint of my inner life I look at the conditions of life in a different way. You see what I mean. It is really very common to myself in a quiet state.

Try to become much more simple, and to realize what there is for Work that I could work with. Even with the least amount of some kind of a wish indicating that, maybe that what I am, unconscious as I am, may ultimately be solved in a better way if I could become a little bit more conscious. One has to have this kind of--you can call it belief--it's a logical one because

it is obvious that if I reach a higher level of being, that from that standpoint I will be able ~~not~~ only to be detached from where I am, but that I will ~~be able~~ have a better judgement about what is necessary. Day after day, time and time again, not to forget it. Small, because there is not much energy, but not staring you blind on the lack of something only to see what there is. A chronic complainer, a chronic complainer who all the time sees the negativity, has really a hell of a time in their life. You remember the difference between the pessimist and the optimist. Keep that in mind. It is cream and maybe the bottle is full. Why dwell on something that is not there or has been, or that you wish for. Take first what you have when you know what you have, you have a foundation there is a possibility of growing, using that what you have according to your intelligence, and whatever may be that circumstances can help you with. You then wish because you have something to base it on. It is not chaotic. For the next week every morning--how religious are you?--brought up?

Q: Yes.

Mr. Nyland: Yea. Do you ever pray?

Q: Yes.

Mr. Nyland: Good. In the morning for five minutes you give thanks to the Lord for what you have. But you say it aloud--not that He will have to hear it, but that you hear it. And then in hearing it, it becomes an experience. And then go on, do what ever you wish, for one week. The second week, don't. The third week again. All right?

Q: Yes. Thank you.

Mr. Nyland: Good. --You know that Gail asked a question is really unfair--where are the Bostonians? Yes, Ed.

Q: One time, Mr. Nyland, you mentioned something about the relation-

ship between Man #4 and dreaming about Work and I wondered what would be dreaming about Work and how often would be dreaming about Work to mean that a man was more in this direction of not being Man #4 but at least going in that direction.

Mr. Nyland: You think that Man #4 dreams about Work.

Q: This was the impression I got from what you said, at one time.

Mr. Nyland: Did I use the word "dreaming"?

Q: I thought so.

Mr. Nyland: I don't think so.

Q: I could have misunderstood.

Mr. Nyland: I said "thinking".

Q: Ah!

Mr. Nyland: Or where Work is under consideration or where there is a possibility for such a man able to think that it may be possible for him to develop.

Q: I didn't mean day-dreaming.

Mr. Nyland: No, No, No--ordinary dreaming.

Q: Night.

Mr. Nyland: Night, at night.

Q: Yes.

Mr. Nyland: Oh, I very seldom talk about dreams at night.

Q: I see.

Mr. Nyland: You have to go to Jung for that. No, Ed, I don't believe much in that kind of dreams at night.

Q: I see.

Mr. Nyland: I think they are extremely haphazard. Of course, they are related to what sometimes is called subconsciousness and surely it is a result

of the state in which one is. It also is dependent on how loose the mind becomes because of the rest. When I rest, the mental functions of course are looser and looser, less and less connected with each other, and less and less connected with the manifestations of the body. So that finally, when it is really free and it depends on how intense the sleep was, and how much the food and the life force which there are in the mind, as well as for the rest of the body, actually have brought enough food to the mind to restore itself. But assuming now that it is loose enough and it is acting freely and it could actually be put to use, there is nothing to put it to use because everything else is asleep. So this particular state of being free, as the mind might be when there is a good sleep, does not help a person really at all--than only that the mind as thoughts, concepts, certain thought forms, certain ideas, you might say, that are always in the mind more or less crystallized, all have a chance to come to the foreground, and when it is in a nice quiet state of equilibrium in which there is a little bit of movement without upsetting it too much, so that there need not be nightmares, certain ideas can come and take their place--you might say, around the table, if the table is rotating. Everyone would get a chance and here and there certain thoughts are placed on the table or they happen to fall on it because this little bit of a disk--I always look at it that way--that goes on almost ad infinitum in the mind, picks up here and there certain thoughts that probably the disk itself, or I myself, never have thought about. And as a result, I think there are all kind of friends that meet on the table and start to exchange ideas, and perhaps make combinations, or have a certain form of play, and that becomes for oneself a certain fact of consciousness which then is strong enough to impress itself on me, and even regardless of the state of sleep produces in it a definite thought form in my mind even when the rest of the mind is asleep. This I simply call a dream,

and every once in a while it comes to my notice--there are still many theories about it--that it actually starts to develop at the moment when I wake up, or that it is already there, or that it is almost instantaneous, and then something happens in the dream that causes me--my physical body--to wake up. What ever it may be, I don't know. Many times I don't even recall the dream, because the impressions were not strong enough, not deep enough. That what I will recall is a little haphazard and, as I say, it depends on what I have thought about before, what was really intensely in my mind, and also the looseness of my mind which then enables certain thoughts to come to the foreground. Now the looseness of the mind depends naturally on the period of rest, and it may also be dependent on that what I've eaten, or what kind of chemicals there happen to be in my body. Under the influence of alcohol I have different kind of dreams, and sometimes, as you know, nightmares, very uncomfortable. Under the influence of certain food that is required for a great deal of energy in my stomach, very little blood is available in the mind, and as a result there is a certain looseness without any particular direction, which might cause dreams of a certain character. I think it is possible to classify dreams in a certain way, but I think that it doesn't help very much because there is no guide, and I do not know how to dream certain things.

This is really the fundamental difficulty. If there was something that actually could direct and to make me, my dreams, behave in the way I would like them to behave or sometimes it is unconsciously, possible that certain things will take place under the influence from a very strong thought. That is, if I have a problem that has to be solved that I cannot solve it, I may go to bed with this and during the night, when the mind is relaxing, the problem will be solved because this thought of having to solve it will not let me loose, and as a result, in the morning I will know the solution to the problem. Speak-

ing about it from the standpoint of Work, it is different. You see, if I make "I" exist as a creation of an objective something--a facility, a sense organ, sense organ number six--and it starts to function and it has a life of its own, because in the creation a certain form of light is given to that what is a concept of "I" and "I" now as an entity gradually growing, having a life of its own, is not subject to the laws of earth. It surely is not subject to the laws of sleep, but it is also not subject to any other form of subjectivity and can remain in existence when for me time makes me fall asleep and my body is tired. "I" is not tired, not in the sense we know it, and it can continue to function during the time of my physical sleep. That sometimes there is nothing to give it Work, and for that reason it hibernates, it does not mean it has left me. Now, it is possible for a person who wants to fall asleep to keep his "I", you might say, awake. And to dedicate and to delegate to this "I" the certain ability to function even during the time that one closes one's eyes and becomes physically asleep. And it is this "I" that at such a period can direct the thoughts which become free in the mind, in a certain way, and can also direct them to tell them to go away and not to bother a person and not to have any dreams. This is the solution for a dreamless night.

Q: I've had a couple of times where I tried to relax all of my thoughts in my body and feeling and so forth and I've been able to sense one, well, I didn't first sense going to sleep, I would first sense something else which I didn't quite know what to make of, and then very soon after that, I would start to go to sleep.

Mr. Nyland: What did you sense?

Q: Ha?

Mr. Nyland: What did you sense before?

Q: Well I sensed a certain kind of freedom.

Mr. Nyland: Are you using 'sensing' now in the right sense?

Q: No.

Mr. Nyland: No, ok, use another word.

Q: Experienced.

Mr. Nyland: Good--partly experienced, probably noticed more. Noticed a certain state in which you had a realization of something.

Q: I could only say it was very brief because then my whole body and mind started to go to sleep and () no further effort can go into it but

Mr. Nyland: Will you remember--we talked, I don't know if we talked here, but it must be on a tape of the difference between going over from the waking-sleeping state into sleep, and from sleep going over into the waking-sleeping state. That is, when I wake up, the ordinary sense, and when I fall asleep in the ordinary sense, there is a certain point in which the two touch each other. The going over from one to the other to the same extent that, for instance, inhalation and exhalation touch each other at a point where there is a change of direction of air. In the same way, there is a difference between that what is asleep (when I fall) when I am waking up, and when I fall asleep, although that change may be gradual, there is a certain point in which there is a lack or a losing of consciousness in the ordinary sense that I am awake or I am asleep. Now that particular point belonging to the both areas has a very definite quality that can go either way, and because it can go either way it is independent of either one. And that creates at that moment a freedom, and that is why such moments are extremely useful in order to wake up. Because there, already in conditions of myself, is the possibility which I want when I would become objective. I've explained that before, so it is quite right that at such a time you can be aware, really, it is an awareness, in which there is no thought, there is no activity, no mental, no mental necessity even, it is a statement of a fact for yourself and it doesn't last

long, because it goes over quite easily into one state or the other. It is good when it happens. If you could hold on to it, it would be much better. But usually you can't. Your body is either too tired, or it is through, but the states for--for wanting to Work at those times, it is shifting over from one level of being, because that's what it is, into another, is very useful for working on oneself.

Q: Um I've had a lot of experiences, not so many this year as I had last year, but I was suddenly Saturday morning thrown at into a state where I felt completely isolated for everything around me, even the family, even when I was at the dinner table when I would sit there, and I would see everything going on around me, but I would feel completely out of it. And actually was quite aware of myself sitting there. Yet I never felt like this was being awake and it frightened me. It frightened me--now, I sort of--it doesn't happen so often.

Mr. Nyland: You know, when you have in ordinary life the reactions to that what may be influences from other people on you, you are kept in balance as it were by that form of identification. So when that drops away to some extent when one is, has a feeling of being by oneself, and it may actually mean that that whatever might influence you is not digested by you, in the usual way, of course it will give you a feeling of being alone, and at the same time a little frightening because it's unusual. Usually it doesn't matter very much because if one wants to continue that you produce in yourself the balance by keeping on thinking about your state the way it is. So although, in the beginning, you may feel a little bit out of place, very often this will draw within yourself, will give you the balance within yourself so that you don't need anyone else. You see, you can go either way, either you can stay there and find the balance within yourself, or you can make yourself go back again

and be subject to the actions and reactions of ordinary life.

If one wakes up to oneself in that kind of a state and is aware, this is a form, of course, of an awareness. The form that is in which that what I notice is as free as it can be, as it can be experienced by me, of that form of identification with which I always live. So the freedom that I do have by being impartial, or at least on the road to impartiality, simply means that I am more and more loose from the rest and actually not at home in it because it is new for me. If I am aware and this time, try to be aware at the moment of whenever the behavior form under observation is actually happening, to behave like that, that my recording of it is simultaneous with that what is taking place, then I have an impartiality which is really meaningful to me, because it excludes the, the different processes of thoughts and feelings. And then of course I am in that state completely separated from the rest of the world. You might say I'm on my own. But I can call that a state of being awake as a continued awareness, but it surely is not all of it, because I would almost say, who wants to be alone. And it is not a purpose for a human being to be alone in life. The purpose for a human being is to be with others and to live with them. Because that is the way our present civilization requires us to be. I'm not saying anything how marvelous it would be for a person to go to a little island and live by himself like Robinson Crusoe. But in the first place, how many can do it, I cannot do it, and in the third place, if I did do it would it really be right? Because if I withdraw from life in that sense, I exclude tremendous number of influences, which could be useful to me if I knew how to digest them. So from the standpoint of manliness or manhood, it would be entirely wrong to stay within oneself, withdrawing from the rest of the people at the table. And that, therefore, the step that is needed after this observation process, which includes impartiality and simultaneity, that I return again to

the dinner table and start speaking. And again, take part in whatever goes on, because this happens to be my life, in which I have a place, and that in order to derive the greatest benefit from it, that I try to hold on to that what is for me objectivity. What is for me Awakeness. And in this state of being awake I return, as it were, to earth. If being awake is a contact with a higher level of being and I have not as yet fulfilled my function or the responsibility of man on earth, I've got to go back. It is as if I leave earth already and want to go to heaven without paying my bills. You see, it's an escape, and I don't want to escape to an ivory tower. I want to be in the midst of life as a man has to be until he dies, or at least until he has done all he can do. Because that by means of which I will reach any form of a higher spiritual life, has to be based on that where I am now. That becomes a stepping stone for me to step from. There has to be in this as a stepping stone, the state of one's unconsciousness trying to go to the conscious state. It is as if in the ball of my foot, when I touch the step, I push it, but I push it with equal force, myself up or that what is below me down. This becomes the foundation for my life. I take now whatever it is that I've experienced for the sake of using that what it is as experience, in order to step higher back again into the atmosphere in which I as a man should live. You understand it? If I indulge by staying away I miss the boat of being a man.

Q: Yes, I think so.

Mr. Nyland: Desirable as it is sometimes, I think it's marvellous to be exclusive. I think it's wonderful to take a walk in the woods all by yourself and not to be bothered. Sometimes it's very good to shut off the telephone. Not to have any contact sometimes you know that yourself it is lovely if you could tell the children to shut up. And sometimes, I would say, one is entitled to it, if that what you gain is for you of more value than what you would loose.

Or, to say it a little differently, if that what is the totality of gain of everyone concerned is more than what you would accomplish by allowing it, by allowing the old condition. Maybe it is not clear yet. If I kill a fly, I consider the happiness of the fly in being alive. But when I kill it, because I have work to do and that what I have to do requires for me a certain amount of energy which will mean that I spend my time conscientiously and also that I will derive ultimately I call it happiness, a certain state which is worth more than the state in which I am, I start to weigh the differences of states, the gain in the happiness of the fly remaining alive, and my state in gaining that what I want to accomplish. And I then come to a conclusion it's better that the fly is dead, because if it's alive it buzzes around and interferes much too much with what I want to accomplish. In such a case, I take the responsibility of that what I'm doing even if it means killing the fly.

So I say sometimes it is good to indulge in this when you know that the total result reaches higher than where one is. But one always has to have that kind of a consideration. Am I entitled to indulge in that kind of a selfish wish. There are many things attached to that, one can philosophize much more, but I won't allow myself.

Yes Fred.

Q: I'd like to know how to try to be more responsible.

Mr. Nyland: In little things, Fred. Things that you feel you have to do you have not done. Things that you have neglected. Things that are within your means. Clean them up first. Things that you have in mind that perhaps you know should be done. Maybe relationships, maybe writing letters, maybe cleaning up a house, maybe taking care of yourself as a body, or for the clothes you're wearing, or the way you are in talking, in allowing this or that or the other. I say small things. To become responsible for the fulfillment of that

what you have taken on, on yourself, not necessarily promise to other people, but that you have taken on as a responsibility already and you have not fulfilled as yet. You will never reach the end because you will discover many things-- letter that you should have written, birthdays that you have forgotten, things that you have still in your possession that should have been returned, things that you have neglected and are now irreparable, many things you will have to add to the list and some of them you can cross off, and maybe you accomplish them. But it doesn't matter if you fulfill 100%, during the process in doing this you learn how to become responsible. It'll have two effects. One is that you make less and less promises when you know what responsibility is to be fulfilled. And the second is that whenever you make a promise you will fulfill it.

This is the way one grows, and it has to grow from the small things first. It's not a big thing that will give you the responsibility. Ultimately the responsibility for your life, for your health, in accordanced with objective morality, for your feeling center, for your intellect, for that with which you are endowed and the time you are born, when you live through life. All of that what you have to maintain. Naturally one takes the responsibility for, because it is immediately in contact with life. And life for oneself is something that one doesn't want to give up as yet. It seems as if in life there is together with having it, that kind of a responsibility of maintaining it, but also hoping that in doing it, that somethingg else could be accomplished. Which again in turn might give one satisfaction, and perhaps even may make one conceited in ordinary life. Never the less, the idea of protecting life as I have it, physically as well as sociologically, is quite correct. Many times I do not and I don't become enough responsible is because I apply it to the things that are much too big and then I feel that I should have been able to have ^{to} do it or have done it, and I couldn't do it, and in the nature of it it was

impossible. Select that what is within your means, and as I say, there are many things that you can do and you can do but you have to do them. If you don't do them, you stay the same way--it becomes wishy-washy. If for one day you will make up your mind that today I will only say what is needed to say. No unnecessary words. ~~Today~~ Today I will not have any unnecessary feelings, into prying into business that doesn't concern me. I will leave so-and-so alone, I will not criticize, I will not even imagine certain things that ought to be, because it's nothing to me. And particularly, with regarding unnecessary movements, that what I surely, if I want to consider the amount of energy that goes into the physical behavior forms. I know how often there is much too much energy used and misused without any particular practical purpose. You see, if I do this for a day and really become almost alert and perhaps, even at times aware, that at such a time I know that by the end of the day I have become responsible for the expenditures of my energy. And it's a wonderful responsibility because I take my life in my hand and I start to direct it in accordance with certain rules. And the rules I set up simply have now to do with unnecessary things--it may later have to do with the directing of certain things in the way I know it's going to be more efficient. Gradually I add to the responsibility and I should not add more unless I'm sure, that that what I should have become responsible for that I've done it. When I've done it, I'm entitled the next day to take on additional.

All right--you can apply it. Yea.

Q: Could you say what you mean by objectivity?

Mr. Nyland: How long have you been in a group?

Q: I'm a guest.

Mr. Nyland: You're ~~ag~~guest. Objectivity by definition is everything that is non-subjective. The personality is 100% subjective. Objectivity would

mean anything that is not natural as far as earth is concerned. So the difference between objectivity and subjectivity is that one belongs to one level and the other to a lower level. By objectivity, as definition, I believe that it is worth more than subjectivity, if I have in mind that man ought to evolve from one level to another. And that perhaps his aim in life may be that kind of an evolution for himself if he could reach it. It depends on how one looks at the possibilities or the potentialities of one's life. And to what extent one is satisfied with what one has or in what way you believe there is a possibility of an improvement, and if it is an improvement or a change in what direction the change should take place.

Objectivity has to do with the possibility of a development which at the present time is not allowed by mother nature on earth. What we call now a natural development as man is represents only as far as such a person is concerned, and this applies to everybody, that he is physically practically all developed, that emotionally he's only half, and intellectually he has the beginning of something that could really function as an intellect. It is an assumption, you might say, and there is a certain way of how to define it in order to clarify what may be meant by consciousness. And that the realm of consciousness is designated as a form of objectivity in respect to that what is unconscious when unconscious is subjective.

The reason why objectivity may be worth more than subjectivity is that subjective facts for me are not absolute enough. Everything that I think about or judge or even feel are registered in me and I usually, by means of association or certain forms of memory, bring back that in which I now want to classify it and with that I already have an opinion which is a little bit sometimes premature, sometimes prejudiced, and not entirely free from coloration. This

I call subjective, and in many ways, of course, in ordinary life, it's considered extremely useful. But in order to become free from that, if man wishes to become free, and again by definition this is a question, what does he understand by freedom? Freedom from his own identifications or mechanicality would mean that if man could continue to exist, that then he would need not live on earth. Religiously, if a man is on earth, where does he go after he dies. Or is there on earth something that I call a supreme being like a God or a higher form of living, or His Endlessness that I at the present time, not only could become aware of, but of which I know that it must exist and could affect me in a certain way. It depends on this form of development in man. Because a person who is not interested in these kinds of questions never, of course, would be interested in objectivity.

So you see, one has to question oneself first, and it is not only defining what is objective or subjective. It simply means to what extent can such a definition have any effect on me when there is nothing in me to correspond with it. What is objective in oneself? It is a certain statement of a fact for a fact the way it is, or the acceptance of myself as I am. This would be free from the subjective thoughts of association, and the subjective feelings of judgement, the liking or disliking. That I would call objective for me if I could have that kind of a statement. I don't call it judgement. It is an impartial consideration. And that would be for me an objective fact. And the question of objectivity means now that it is that kind of fact for everybody, regardless, and then it is a fact which always will be a fact regardless of time. You see in that sense I have to define objectivity, because if it is not something that is recognized by everybody as objective, there is still a little subjectivity left in it. From a true scientific standpoint, anything that is objective is a statement of a fact that can by further research be

depended on and can be repeated by anyone who follows the instructions, to make that kind of a substance about which you might say there is question. I compare it once in a while--since you are here for the first time as a guest you never have heard how I compare it with melting points of different substances, which the man who has invented the new substance, places in accordance with his theory, at a certain point--let's say 175. And that when the actual fact proves it to be 180, he has a terrible time to reconcile that what is objective 180 with the subjective fact which is his own. But if the 180 is verified by a variety of different scientists all over the world, this man being subjective has to become objective regarding his scientific research, and he has to admit that it has to be 180. Objectivity is irrefutable. Objectivity stands by itself. Objectivity is not subject to any interpretation whatsoever. It is only a statement of a fact recorded in the proper manner. Now whatever the advantage may be is a different matter, but, this is meant by being objective. And again, with this kind of a definition no one is objective.

Q: Mr. Nyland, during the past few weeks I have been unable to come to myself and I've had many opportunities, many during every day, and I think about it and it occurs to me.

Mr. Nyland: Why didn't you then?

Q: I feel very very lazy and I

Mr. Nyland: Well then, don't be lazy. Don't be lazy. And when you are lazy and you still say there are opportunities you make a mistake. They're not opportunities for you. They pass you by without doing anything about it because you are lazy. They are only an opportunity when you make an attempt. It doesn't mean that the result will be satisfactory, but at least then it is an opportunity because you use it. Now it may be that there are many so called possibilities which pass by you don't take them, and I would simply say that's

me'. I would also say when I'm lazy, "I'm lazy". You see, if you say that laziness is not right, what judgement do you use? Why shouldn't laziness be right? Why shouldn't you sit and have some one serve you? If the other is willing, or if you pay them, and you can afford it. Look at your life the way you spend your time. To what extent are you responsible for that expenditure. And to what extent do you wish it. And if there is something in you that says No, I shouldn't do this, perhaps you'll be able not to do it. Exactly the same with work. If I see that there are so-called opportunities, I call them possibilities, I take a possibility in order to make out of it, perhaps first the probability, that is the correct attitude to have towards it, hoping that it can be useful. And when then, when I use it, I change the probability into the actuality of an experience. But if I don't do any of that kind of thing, and I remain lazy, then I'm lazy.

Now if I live with this for some time, maybe after a little while I say don't want to be lazy maybe then you will work. I think it is very simple. I make a statement about myself that is much more truthful. I say I believe I want to work. Well, show it. And if you don't do it, don't tell yourself that you believe it. Make a statement, I don't wish to Work. Keep on saying it. Keep on saying "I'm lazy". It's much more honest. Until you get disgusted with yourself, and then probably you will do something about it. You understand what I mean. There are thousands of opportunities which you can use in a very small way, to get rid ~~rid~~ of this positive wish that you want to work. Start! Don't wait! Opportunities are like moments, constantly with you, anytime, and when I have the thought I want to wake up, I wake up. Now, not tomorrow morning, not after a meeting. Now as you sit--if it's a question of becoming aware of yourself sitting, be aware. Now, don't wait, these are the opportunities I take when I'm not lazy, when I don't take them of course I have

no interest. So I'm lazy in regard to that. Why wait until everything else
Sis in a certain way, and then I say "now I will work"? It's one of the remark-
able things about time flowing through one and catching the moment of time, if
that is possible. A moment for me, of course, is an objective something. The
rest of time is still subjective. Because it stays within me and it stops with
me when I die. So that the moments are there as opportunity--what prevents me
from taking them, using them? being at such a moment what I wish to be awake.
You understand that? You understand what I mean?

Let it penetrate a little bit, you see. Don't use the old forms of,
I have many opportunities and I don't use them, I am lazy, it's nonsense. You
only have no interest--in that way you're not lazy. If there were interest, you
would do it. Why there is no interest, that depends on the state in which you
consider yourself. Then if that is satisfactory, of course you are lazy. If
there is something that you really want, what will prevent you? Really, what?
Think about it a little--all right then, you don't agree.

Q: I can't disagree. I'll think about it.

Mr. Nyland: That's good, as long as you can't disagree, then maybe it'll
be helpful.

Ya! Who had the other, who--Taylor. Yes, Taylor.

Q: ~~XXXXXXXXXX~~ I had a very good task, a long time ago and I don't think
I've exhausted it really but,

Mr. Nyland: Standing...in front of the window--yes.

Q: I can't bring any more to it at this time.

Mr. Nyland: No, I think you're quite right, I think it has outworn itself
now. I would not do it for one week, Taylor. I would however stand there but
rest

Q: Stand there but what?

Mr. Nyland: Stand and rest, not making any attempt. Resting, by resting, if it is a great distance, rest your eyes. Knowing that your eye again will have to be used when you want to do this particular task. But I would be completely free from any desire to have to do it. It'll give you a certain relaxation which of course otherwise you haven't had, since you were engaged in the task. And then after one week do it for another week. And the third week again don't do it. Vary it now--don't make it continuous. It has exhausted its value. It has given you something and it will give you an ability of really seeing yourself in relation to the outside world, and the consideration of what you are. You see now, in order to make it workable again you have to be in a little different state, and that the approach will be different after you've had this little period of rest.

Q: I see. I'd like to ask you something else too--in the work that I'm doing now I come to--very many times a day--I've come to really the end of myself and my ability and I get very impatient, really, with not being more than I am, and I really--what I lack is kind of a patience and to accept what

Mr. Nyland: Patience is very hard to come by. Very difficult. It is helped and that what whenever one produces is also acknowledged by someone else, I can have much more patience when I know I'm going in the right direction. When here and there there are some light points which guide me. Then I will have patience that there will be more light points further up. Every once in a while, in any kind of an endeavor, particularly the kind you are busy with, simply it means that there is an acknowledgement either by having it published or by having been paid for. That gives you a satisfaction which enables you to be patient about yourself, but not having this, you feel then that you have to hurry up that what you have to a greater extent than it is possible for you, in order to convince yourself that you can have patience. You understand what

I mean.

Q: Guess I'll have to think that over.

Mr. Nyland: Yea. That is when you make the mistake. How to bring it back by the consideration again of everything you have, about which you can be patient, and from which you start to work instead looking at that again very much like Gail of what is not there, to see what you do have and to build from there but slowly. The slowness in that kind of a building will give you the patience. And this time it's not linked up with the recognition by someone else, it is connected with that what is within your means. And for that you can have patience as long as there is the possibility of growth, in which you believe. When it has reached its ultimate, that is, the limit of your growth, at that time. No one gets mad any more when they realize that physically they don't grow any more. It becomes an acceptable fact. No one who is wise will begrudge the fact that his mind can only contain so many things and no more. No one, in his good senses. It's only a fanatic or a lunatic who believes that it is possible to overbridge that and to get across the limits. The limitations on earth are very sharply defined. They are defined in the sense of subjectivity. The limitation of one's feeling, depends entirely on how much of the different strings of vibration have been touched, and to what extent that kind of a rate has been vibrant enough in intensity in a man. When a man is wise and has an ability of tact in small things, and can afford to be patient, when he knows what he can and cannot do. And as long as I don't do that and I hope and I live a little bit in hallucination or in an expectation of certain things which have no particular ground, and only in my desire, even if such a desire is quite real and honest--such a person does not have his feet on the ground. Patience is the connection between my feet and the ground. From there on it can go to my head.

Yes?

Q: Mr. Nyland, sometimes a lot of the time at the end of the day it seems a time when I feel a lot quieter. If I sit and think about what the day is, what like, and I try to think about you know like what really happened thinking things and not just letting thoughts go through my head, I think about it and a while I'm thinking my thoughts are so sort of like a pattern of feeling like it's really dull or very slow and think a habit of being unhappy and I bring that lots of times with me you know wherever I am or whatever I'm in. And it keeps me from really being in a place.

Mr. Nyland: Have you reasons to be unhappy? Have you suffered very much? Have you had the idea that you could not follow up or fulfill? Have you had disappointment? Has someone hurt you?

See, the question of happiness is that really a happy state you want. Because in happiness you also know that probably you might lose it. You know, it is sometimes extremely tender, delicate. And sometimes, in being happy, there are two things. One is that I have a fear I will lose it, and the second is that I think I'm not entitled to it. So happiness is really not the right word. Moreover, happiness can go over into an unhappiness by just a little bit of a twist. What one really looks for is a state of balance within oneself, in which all the different forces that might cause one to be happy or the forces that might be unhappy are balanced within oneself. And that one is not subject to the particular influences which are on the outside and create, you might say, the balance, but that that where I live is really at the point where the balance as a balance is turning. The point at which it rests, the point at which, from the one side certain things happen, going over to the left and from the left side gradually going over to the right. It is peace. It is also ease, ease in feeling and ease in one's mind. The equivalent physically is relaxation. Now, if I have experienced many things in life which have upset that kind of a balance, it's

very difficult to get back to it, because the thoughts of course will keep me busy and will make me unbalanced one way. And to compensate for them by means of other thoughts which are not of the same kind of course would be very difficult. Many times I have to wait till the thoughts have worked themselves out, so that they are not effective any more. If I try to compensate the thoughts with my feelings, I'm constantly in imbalance. Never will I be able to match the one or the other. There is something else that has to take place with man if he wants to become peaceful, by emphasizing that what he can do, regardless of his thoughts and his feelings. And the only way to do it is to become active. Physically active, doing things. Whenever you catch yourself going over in a state of unhappiness or happiness or whatever it is, or something that you bring with you as you say, as a result of thinking too much, go and do something. I don't care what it is. It may be running around the block. It may be moving chairs in a room without any particular purpose. It may be walking up and down. It may be dressing and undressing again without any reason. It may be chopping wood, shovelling snow, whatever it is that happens. You have to do something with your physical body. It'll give you, in the beginning, a balance, because that what is now physically done need not much attention--then only the direction which is necessary, every once in a while, to make sure that you don't cut your finger. But in general it is something that keeps the body busy, it might even make it tired, and there is less energy that will go to the thoughts or to the feeling. And that even then, reaching a certain state of health, or performance, that during this particular time, the body is engaged in the activity and the mind is needed to direct it, and the feeling is needed to maintain it. In that sense the totality of myself is a little bit more represented as an entity, and I become more involved in it and willingly become involved because part of me then, being one, will not allow the other states to predominate. The states

of either too much happiness or too much suffering, too much thought, too much feeling sorry for myself. This is one thing.

The other is that with whatever I have as a thought or a feeling I become interested in something different as an adventure. Now maybe I'm sometimes at such a low ebb that there is really nothing that interests me. Still, I doubt it very much. I think there are always certain sections that are more or less of interest, but simply I don't know enough about it because I don't spend the time in that direction. Try to find out for yourself what you really would like to do. What you really are interested, for which you'd be willing to give time, energy, maybe money, sacrifice, whatever it is. For which you really would want to do something in order to accomplish it at the expense of other things, that are now diluted, or that take away your energy, or rather the dissipation. Look at yourself in such states instead of allowing this particular, let's call it like a damper over you, to take hold of you. Sit up and open your eyes and say, "Let me think about myself." Here I am, what is it that I could do, what is it that I really want to do". If you want to become very dramatic, you can say, "If I die tomorrow, what have I missed?" Or if this is the last day of my life, what would I do? I say it's dramatic because you don't really think that way. But at the same time, where is the adventure? Where is the wish to continue to live, really? Where is it that you will find a certain form of satisfaction. Why is it that you are not interested in something that is new, exactly because it is new and you don't know how to adjust yourself to it--maybe you would be able to do something when you are confronted with it. Very often it is the first step in that direction, not to hesitate but to go, maybe you become a little committed. How will you find out if the water is cold--by putting your foot in it. But not by standing there and letting it go by and even admiring it. How do you become what you really would like to

become if you know that, if you have any idea. Not by looking at someone else who has it. You go up to such a person, you say, "What makes you tick?" Ask a person: what have you been reading lately? How come you're happy? How come you look as if you are alive? What are you doing to yourself? What is the influence on you that makes you that way you are? Why are you so happy? Alive, content, maybe in balance. Read, talk, get out of your system. Don't allow the things that are already monotonous to continue in their monotony. Why should you? You're young. The world is ahead. Why shouldn't it open up. Knock on the door, see if it opens up. Fumble in your pocket for all kinds of keys and try to open the lock. It may not be that you have a pass key but at least you have a chance. Get busy, don't sit. Above all, don't sit. Be active, even if it is stupidly active. Don't think that everything that you do has to have sense. A hell of a lot of things in life don't make any sense, but they will produce the balance for the rest of your life, to continue the way it can be. Not all the cells in your body are functional--thousands and thousands of them are supporting. Not all moments in one's life are valuable or have to be conscious. But maybe they are there in order to support the times that it is necessary to be conscious or when important thoughts or feelings have to be thought or felt. You know what I mean? All right, then say "Yes, by God, yes. I will!" Make up your mind. If you cannot make up your mind and you cannot make up your heart, then pray to God that somehow or other he will tell you what to do. And then believe in it, that tomorrow morning a miracle might happen, in the morning somehow or other, you don't know. You don't know where it comes from, but it will be there, if you really wish. You go to bed with that idea, you never can tell. Maybe. ^{Go}/Ahead, work on that, walk with it. It's nonsense to be melancholy. Not when one is young. Not when one has all kind of possibilities ahead of one, even if it is difficult. I keep on saying "yes" to this

and "yes" to that, because it has to be done maybe, and sometimes I wish to do it, and sometimes I know that it's only by overcoming difficulties that I will mount to the stars. Why shouldn't I have ideals in life. Why shouldn't I even write them up. Why shouldn't I do what I wish to do, at times that I can afford it?

All right. Yea! So, what other, what other--ya.

Q: Mr. Nyland, I would like a task.

Mr. Nyland: What do you do during the day.

Q: Well, in the morning I have classes. In the afternoon I usually study.

Mr. Nyland: What do you? Study

Q: Law.

Mr. Nyland: Law. How far ~~are~~ you in it?

Q: First year.

Mr. Nyland: Do you have a good teacher, one who you like very much?

Q: One I like more than others.

Mr. Nyland: Select the one you like most and whenever you--how often do you see him?

Q: Twice a week.

Mr. Nyland: Not so very often, is it? Do you see him oftener outside of class?

Q: No. I usually don't see him after class.

Mr. Nyland: Ah. When you do see him in class you sit in front? in the back?

Q: In the middle.

Mr. Nyland: Sit at different places in the class.

Q: We have assigned seats.

Mr. Nyland: Oh! You can't do it, huh--you can't ask him to go somewhere else, can you. All right, you sit in the assigned seat. You consider him as

your master, as a person for whom you have reverence, and out of which you want to get as much as you possibly can. And all during that time, particularly because you like him, you're full of attention. That is, you try to make yourself focus on him and hang on his words. You attempt it for ten minutes during the hour, or whatever it is, twice a week. Other days when you don't see him, you spend ten minutes imagining him to be right in front of you. And you do to yourself the same thing, having in mind your aim of law, of what you want to reach, by means of extracting from this man, to the exact ability that you can produce, as much as you can, concentratedly to consider that as something flowing from him to you. Just imagine that. These moments will be different from any other moment during the day. Try it as a task, as I've said, several times for one week. Then not the second week, but the third week when I come back, tell me about it.

Q: I'm not sure just what you mean by the end of each day when I'm

Mr. Nyland: Ten minutes while you sit in the classroom--you understood that. Now, when you don't see him, on days when you don't have class, you take off ten minutes during the day anytime, and you imagine him, this teacher, to be right in front of you, telling you the same thing, you having the same attitude towards him. You undergo, as it were, a certain form of concentration based on the imagination of what you think he might say to you. It has to do with law, it has to do with the accumulation of data, of certain things you are interested in, and it still comes from a source, of a person you care for.

Q: I should try to create what he might be saying.

Mr. Nyland: Yea, what he might be saying, that's right. Ya, you imagine that he is there--you like him. Almost as if there is like a personal relationship. What would he tell you? If he knew you? And even from your side, you might tell him what you think. All right? Let me know when I come back,

because wedll add to that something more. Because this is not primarily Work. Still, it is something that puts you in a certain discipline which is useful for Work later on. All right?

Q: Yes.

Mr. Nyland. Good. --Ya?

Q: I'd like to take the task that Gail has.

Mr. Nyland: Yes, it's a good task.

Q: I wanted to tell you I'm going to take it.

Mr. Nyland: Ya, ya, it's all right. Is that all right Gail?

Q: Yes.

Mr. Nyland: Well, sometimes there's only a certain amoung of that kind of material available. Not that one worrpes too much about it. But if it actually was a quantity of which she would take part and you would take part, they might interfere with each other. It's very interesting to think about that, but since you don't know it, you take it, regardless of what the other will do. One always imagines that everything is limitless, and the difficulty is always to find out that everything has its limit. One usually starts out by assuming that everything is permanent, and it is a terrible thing to realize that everything is destroyed. Or rather, that that what is permanent is matter in a certain form, but that that what is destroyed is the form. This constant changing is which I don't want to believe, because I want to hold on to that what I have. And when I have it, it becomes so monotonous that I don't have it.

Take what you can. She's willing to give it, and moreover it won't be at her expense. --Good, Mary, let me know.

Q: I would like a task.

Mr. Nyland: Again, what are you doing during the day.

Q: Ah--I get up late 'cause I work nights. During the day I organize my

affairs, read newspapers, one day a week I teach at and prepare for that. In the afternoon I like to go out for short walks in the afternoon, spend some time talking to my wife.

Mr. Nyland: What do you want a task for?

Q: Because I've been thinking about what the, I've been thinking about the kind of things that you've been discussing tonight, plus I've heard what you have discussed before through my wife as a member of the group. And I've been doing a lot of these things in my own way with some successes, some failures. I have generally believed that I prefer to do it myself. And I am both curious and anxious to explore the possibilities of doing this kind of thing under the tutelage of somebody else.

Mr. Nyland: Yes, all of that I can understand, you see, but then you do it and then what do you want to accomplish?

Q: I want to see what it feels like.

Mr. Nyland: But why do you want even that feeling?

Q: I don't know what it's like, I don't know why I especially want it, I just

Mr. Nyland: No, you have to have something in mind. Because when you say Yes, I can do it, and so forth, you have to have something that then becomes your property. You have to have a purpose ...

Q: I don't understand

Mr. Nyland: ... in mind, not simply even if it is the question of acquiring a dexterity, or to be able to submit to someone who might ask you to do a task, that you are able to do it. But you see the question that results for yourself is, "What can you afterwards say to yourself that you have done" that then, in that sense, you become more worthwhile for yourself?

Q: Oh I'm interested in strengthening myself.

Mr. Nyland: Yea, that is the point, you see.

Q: Yes.

Mr. Nyland: If it is a question of your character that you want to become, in that way, a better kind of a person and more reliable

Q: Don't exactly mean more character

Mr. Nyland: Well, to some extent it has to do with something that at the present time is not developed and you want to develop it.

Q: Yes, I feel that there's a lot of things that I can and should do.

Mr. Nyland: Haven't you any idea that you want to do it in regard to that what you understand, or do you, the question of waking up, the question of consciousness. Does that enter into it.

Q: Oh yes, I think so.

Mr. Nyland: Good. If you want a task, and if the question of consciousness is an important one, it is only worthwhile to have a task that links up with that possibility. To do a task in ordinary life has very little value, then only for ordinary life.

Q: I only thought of a task in terms of consciousness.

Mr. Nyland: Good, then you have to have a task in which you are reminded that you're doing it for the purpose of being awake.

Q: All right.

Mr. Nyland: You see.

Q: Yes.

Mr. Nyland: So that then now whatever you're going to do, as a task for yourself, for instance, you will go out of the house when you take a walk. Before you go out of the house and before you open the door, try to come to yourself and what you think you will accomplish by walking out of doors. And if you know anything about trying to wake up, that you will use that walk for that purpose. That if after you may walk for ten, fifteen minutes and come back again.

During that time, as you walk, you will undertake a task to try to wake up to yourself or to be present or to be as objective as you can be while you are walking. You understand?

Q: Yes.

Mr. Nyland: In that way we serve both things--you simply take it now as something that I suggest. You take it as something you want to do and you want to prove to yourself you can do it. At the same time, it will have a beneficial effect on you because it might enable you really, to see what is Work or rather, what are the difficulties that are going to be in the way, in your attempts in being able to wake up. All right?

Q: Yes.

Mr. Nyland: Good. Let me know when I come back. Do it one week, the second week not doing it, the third week do it again.

Q: I don't know if I can always be here.

Mr. Nyland: No--good. Find out.

Q: I can write to you

Mr. Nyland: If not--yes, you can. All right. Very good. --Yes.

Q: I would like a task.

Mr. Nyland: Also. Ah, such task people tonight! What time do you get up?

Q: Around 8:00--7:30.

Mr. Nyland: Can you get up earlier?

Q: I'll try.

Mr. Nyland: You go to bed early enough

Q: Yes

Mr. Nyland: So it doesn't matter. And you can get up at 7, the next morning at 6:30, the next morning at 6. Then at 6:30, then at 7, then at 7:30, and then 8. And you work back again, dependent now how many days there are

before we see each other. You start tomorrow 8, nothing special, but you know it's 8. You also know tomorrow, the day after, it'll be 7:30. So there is a little apprehension already connected with 8:00 for a long time. It all depends how much you depend on having to get up on time. Not before, not after. If you wake up before, you stay in bed. If you wake after, you curse yourself. Honestly, you must feel sorry. Dependent on the time then, that you gain, half an hour, half of the time is yours, and half of the time is Guddjieff's. And even the time that you spend on Guddjieff may be profitable to you. So if you get half an hour, fifteen minutes reading All and Everything--you have the book?

Q: I can read from one.

Mr. Nyland: You haven't got it.

Q: I don't have my own.

Mr. Nyland: You have your own.

Q: No.

Mr. Nyland: Can you get one?

Q: Yes.

Mr. Nyland: Yes, let's get it, all right? Can you buy it here in Boston

Q: Yes--

Mr. Nyland: Or otherwise borrow it. Fifteen minutes reading. You have not read it? You know about it?

Q: Yes.

Mr. Nyland: You know enough about it? You know how terrible it is?

Q: I've heard awful things

Mr. Nyland: Yes. Good, then at least you will be encouraged. All right, fifteen minutes. The second day when you get up, when--where are we, at 7:00,

you gain one hour. When you get up at 6, that's the lowest point of the scale, you gain two hours, you have to read one hour. All right? Do it like that until I come back. I think it's a task you can maintain. It's not a task that will run dry, you can profit by it, and I'm quite sure it will be encouraging as you read. When you read--it's the first time, isn't it? You can ready yourself, you don't have to read aloud. But sub-vocally enunciate, clear, don't skip over the words. You just read them in a certain rhythm, and quietly, don't hurry, even if you don't understand it it doesn't matter so much, lots of words you won't understand, but try to pronounce them--ha?

Q: Outloud

Mr. Nyland: Yes. When it is heptaparaparshinoke, you say, "hep-ta-para-par-ski-noke" -- all right?

Q: Yes.

Mr. Nyland: Good.

Q: Thank you.

Mr. Nyland: Yea. --No. We ought to stop, shouldn't we, John? Yes, more than enough. When I will be back I don't know. It depends a little bit on what I have to do. As you know, there will be this little trip sometime in the end of March. And it depends a little on my time, it may be three weeks, maybe four weeks, so I will not make a definite promise. In the meantime I will have to answer some of your tapes. I will try to do it by letter or perhaps by a little tape-letter. Whenever you receive those--who is in charge next meeting, next week? You go by each week, don't you? Who was this week Fred? Who will be next week?

Q: Bruce will be next week.

Mr. Nyland: Bruce, is he here? Where's Bruce?

Q: Right here.

Mr. Nyland: Oh, didn't see you. You will take care next week, then, Bruce. Whenever you have something from New York from me, read it first or listen to it first. Tapes from New York meetings at your discretion. If you do, the preference is to listen to all of it like you did, Fred, even without discussion. Sometimes a tape has a coherence from beginning to end. Sometimes the Wednesday tapes can be listened to separately, and also when you do do this, and you want to get some benefit from it, it may be worthwhile if you sit afterwards and just say this or that. Very little. It may be that there are subjects in it that appeal to you, that you can listen to again, or that you would like to maybe, that part transcribe for yourself. I've no objection. Extract from whatever information you can lay your hands on whatever you can get. The obligation that you do have is whenever you have that kind of material in your possession that it stays with you. It is not to be used for any other purpose but yourself. That is the only requirement I ask you to keep. Because after all, it's not your material. It belongs to a certain form of knowledge which we happen to be interested in. And as such, you have the responsibility for the maintaining of that. And not to dilute it or not to let it, you might say, run around loose. It doesn't belong there. It belongs in a certain concentrated form to be kept properly and also to be kept pure.

Yes, Fred?

Q: What about playing tapes on Tuesday night?

Mr. Nyland: You can play tapes anytime you want to. Sometimes on Tuesday I think some of the Wednesday evening tapes may be good. I mean from New York. It is a little time-consuming. The question of how to meet new people, different people, who come for the first time or are not very familiar with it--it's a question of feeling, of knowing, sensing, as it were, sensing your way through. It, a matter of trying sometimes playing by ear how to do it. How can one keep

a person interested? By talking about the subjects they in the first place are interested in and about which they would like to talk. How can you find it out. And at the same time, you never must forget that the reason for a meeting is to be able to talk about Gurdjieff and the ideas in some way or other. So usually the best way is that one talks among oneself among those people who do know already something, and can relate about their experiences. And that those who are new can listen to them and perhaps maybe encourage to ask some questions. If they do, then you can answer. So for that reason, if they happen to listen to something that is new to them, but has to do with Work, it might give an indication of the direction in which we talk, or where it is leading to, and the purpose of Work or the real reason why one should work. So for that, a tape may be quite all right. If it is too long, in such cases you have to cut it off. Because if it's an hour and a half, which it many times is, one is exhausted, and a tape very often in New York has so many things in it that at the end of a meeting you don't know any more what was in the beginning. You know, it is packed full. It is very concentrated. At the same time, in small doses it may be right. But if it's for older people I would prefer that they listen to a tape as a whole. And I much rather have no discussion whatsoever. One takes only then whatever may be questions on the part of the people in New York group, which then are answered in some way or other. And sometimes, of course, it may be a kind of a lecture or just a talk-fest. And sometimes it may be logically built up from certain beginnings to a conclusion, which must lead to a definite reason why Work exists and why one ought to be interested in it as a man. Judge about that any way you like, but whatever you play you must know first. Don't just take a tape and put it on. That's not right. The person who's responsible must know what is on that tape. And

even that person may decide that is not the right kind of a tape. Then don't. On the other hand, whatever tapes you have now and whatever--where is Bill? Bill, where are you? Ya! Whatever there is, and this has to be organized, I think, more. Certain subjects of certain tapes you now have here, might sometimes be useful to talk about, whenever someone might bring it up. And that you more and more should make that kind of an index. And if you get stuck in that, ask us in New York to help you. Because we are working on that now constantly, in order to see what kind of material is available and if it is available at the proper time when you need it so that you then can refer to it. All right. Will you organize, because there ought to be some among you who are willing to do this and do it for your own sake and also that someone else profits by it. That kind of work together you don't do enough, I think. It is still a little too haphazard. You try to work now more or less physically together. It is good. It gives you difficulties, difficulties of discussing about how to do it and when to do it also, that is to the good. Don't think among the older people now that it is necessary to agree. You don't have to agree intellectually. Working together physically can be subject to adjustments, but also that there is a difference in dexterity and skill. The only thing that has to be absolute and about which there should not be any disagreement is your emotional center. That has to be absolutely correct, regarding each person, never questioning their desire and honest wish, to want to work. And as long as you are agreeing with that you can work with a person and you can argue with a person. But you have to have this feeling that that person is feeling in the right way, or even in terms of commitment, is emotionally involved, in the desire honestly to want to make attempts to wake up. That has to be there, and of course it can be there when you work physically, when you sit in a meeting and talk about things, and also of course when you get together and you might say, without any particular

exchange, you have a very definite communication on the basis of feeling for each other--it need not be love, don't make a mistake about that. It is a state in which there is an exchange of an understanding in an emotional sense. It is as if then one knows, that the other person also knows the same as what you know, without using any words, whatsoever. That is the emotional relationship. That is whenever you speak, at such a time inspirationally, or even with an aspirational--as if there was something outside of you that you would like to pursue, that you are sure that the other person understands that, in the same kind of a way as you mean it. And that particularly inspiration--that is, what you are inside with your feelings and of a higher quality becoming emotional, that there is no fear of a misunderstanding and that there is a definite sense of an appreciation and a knowledge that they know what you feel. Then you can work together. I say, you don't have to love each other for that. But you have to be open, and the openness is there, that seriousness, that honesty among you, that will make a group. Keep it in mind. Keep it in mind particularly when I'm not here and won't be able to come so often because, you know, my life will be a little bit more divided in the coming year, and there will not be such, not many cases, many times, that I may be able to come to Boston. So you have to remember that among yourselves. You have to build among yourselves that kind of solidarity, that feeling of unity, that real wish to try to accomplish something worthwhile for yourself as well as for others, and to work together on that. And to be--almost I would say, above board. Really to wish it. And always to try to understand it the idiosyncracias of each other.

So, may be I see you again in three or in four weeks, and in the meantime I'll do my best to send you whatever I can, and keep on sending me what you have. Because I will, sooner or later I will listen to it.

Good night everybody.